more spread out, (tarau), and in the winter more compactly. They do not come close to each other, because there would be a shortage of grass and water, and the livestock would begin to get mixed. The milking animals (sauaman) are grazed around the village itself, where they are milked twice a day. The remaining animals graze farther away, where there is more grass. Camping along roads, even small roads, is avoided. If they are obliged to camp on a road, they hide themselves behind a hill, in order not to have guests. Those who live along the roads are buzagery (1) and the most desperate people.

1. The sellers of buza - an intoxicating drink made of millet. [273]

In former times migration to a new place took place (according to Mikebai, of the Perovsk uyezd) without a preliminary request for consent from those living near that place. Now it is required, at least from those who have livestock, to send a scout a day in advance (konys karab kitpek). If someone has migrated in without permission and refuses to leave, they give him a beating for which he cannot complain to a bii. However consent for a migration to come in is not refused without particularly important reasons. It is refused where the pastures have been allocated. According to Abdrakhman (of the Auliy . a uyezd), nomad Kazakhs (elbay kazak) can migrate with livestock without permission into the steppes which are not divided up into hayfields and other sectors.

A scout who finds a new place, for example, a well, unoccupied, places a mark (bel'gi) by it, a spear or an object, or draws his seal on the ground or ties high grass together /111/ growing beside the well or spring. When they see the sign others will already avoid choosing this place for their camp.

If the leader of a nomadic group selects a place for it and does not mark it with one of the signs listed above, and then departs to inspect the surrounding pastures, and on his return finds the leader of another village occupying his place, the declaration of the first leader is not taken into consideration. When two leaders who arrive at the same time from opposite directions dispute over the same place, the dispute is settled in the following fashion. If one of the disputants is a bii, and the other an aksakal known throughout the clan, a chief, then the place is yielded in favor of the latter. If the dispute takes place between a bii and a simple Kazakh, the area in dispute remains with the former. If the two disputants are simple people, it is decided in favor of the oldest. The same thing takes place if both men are biis or aksakals. If the

[311 cont.]

221 equally from heat and cold.

132 The violence of the wind brings enormous flakes of snow
132 into the tent through the door and the opening at the top, and
857 sometimes a storm blows over the felt edifice with all its occupants. The children, half-naked, come out from under the felts or the sheepskins in which they are usually enveloped, throw themselves on the hot cinders, burn their hands and feet, and utter cries which pierce the heart.

361 In order to protect themselves from the misfortunes and unpleasantness which winter causes them, the Kazaks choose for their winter camp the middle of some grove, reeds, hills, or the sands in the southern part of the steppes.

221 We have said earlier that their camps, winter as well as summer, cannot be exactly determined and are not always occupied by the same inhabitants. Nevertheless, they are quite constant in the choice of the former, because not all localities present the [312] necessary conditions for a winter camp to the
[132] same degree and because the depth of the snow does not allow them to move.

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359] Some Kazaks, especially those who are nearest to the Russian border, collect supplies of fodder in the autumn, dig pits in the ground to put their livestock in, and build fences of wattling, when the place permits it, to protect themselves from the wind, especially the north wind.

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262] The suffering they are caused by the frosts and storms makes them celebrate the return of spring with rapture. They spend most of the summer days sleeping and drinking kumiss, and they eat very little meat. At night they gather to enjoy the pleasures of the
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534] table together, and to tell each other stories, or to listen to musicians who play the chibyzga or the balalaika.

But the autumn is the best time of the year for them. It is
[484] in this season that they undertake their longest trips (1), and they

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1. We will note in passing that superstition prevents the Kazaks from undertaking long trips when the moon is on the wane.

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"kumiss pubs" /kumysnye kabachki/). In Akmolinsk, Uralsk, and other steppe towns populated in part by Kirghiz /Kazak/, there are several such kumiss vending places, where it is possible to obtain a large cup (3-4 times the size of a teacup) of good kumiss for 2-3 kopeks.

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The nourishing and stimulating qualities of kumiss are well-known /213/ also to the local Russian population, not to speak of the patients visiting the healing places (Borovoye, Shchuch'e, Bayan-Aul, Ul'binskoye, and others) and summer houses, who drink kumiss on the advice of their doctors. The Russian popu-

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[435]

lation of the surrounding towns drink a great quantity of it in summer, for example, in Omsk, where in this season incoming Kirghiz /Kazak/ open a trade in kumiss (30-50 kopeks per

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chetvert). The Kirghiz /Kazak/ make an intoxicating beverage called "araka" from kumiss (by distillation), but it does not yet

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[273]

have a wide distribution. The Kirghiz /Kazak/ also like to drink tea with sugar, especially brick tea. They do not drink vodka and wine. Russian baked bread is customary among the

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Kirghiz /Kazak/ near towns.

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It was said above that the main occupation of the Kirghiz /Kazak/, being a nomadic people, is livestock raising, but in recent times agriculture has also begun to spread. Here we shall only discuss the domestic occupations of the Kirghiz /Kazak/.

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A Kirghiz /Kazak/ nomad village near Omsk. (From a photograph by Bebenin.)

342 a /400/ small space for the hearth. Over the felt, among the rich, they spread rugs, naples rugs, and so on, and sometimes, in order to give more decoration to the tent, they hang them along the walls. Across the tent they stretch ropes and various braids; they hammer in pegs; they bring in their things. Finally, in the middle of the tent they start a fire, put up a tripod, and on it a kettle of water, and prepare the food.

415 The necessary utensils, both for the rich, the moderately wealthy and the poorest yurt are: the tripods, of various sizes, set up over the fire, the cast iron kettles, also of various sizes, wooden troughs for washing the meat, others for storage of beef extract, also wooden dishes, on which they serve the [412] smaller pieces of meat on the table. In order to cut meat into still smaller pieces every Kazakh has a small knife (pyshak) carefully kept in a sheath hung on his belt. There are also wooden, leather and metal pails, tubs, vats, milk pails, sabas (large skins for kumys), tursuks (small skins for kumys), and other vessels of various shapes and sizes, for the storage of milk, cheeses, meat, and for bouillon which is poured from large kettles, and is sometimes drunk at the meat table. There are [373] also wooden mortars, cups for drinking kumys (fermented mare's milk) and for various other uses, and sometimes metal and earthenware [372] plates, leather bags for gathering tezek (dry cow dung, used for fuel), as well as teapots and metal kumgans (pitcher with spout, handle and lid for washing hands) and other appurtenances of the kitchen and table. The more breakable and the more or less valuable objects